



NATIONAL FREEDOM STRUGGLE



GREAT NAMDHARI MARTYRS

OF

AMRITSAR EPISODE



**Sant Hakam Singh, Sant Bihla Singh
Sant Fateh Singh, Sant Lehna Singh**

By Jaswinder Singh Historian



Sri Satguru Ram Singh Ji Maharaj

(Guru) Ram Singh: Sikh philosopher and reformer and the first Indian to use non-cooperation and boycott of the British merchandise and services as a political weapon.

(Encyclopedia Britannica Vol. 8, Page 142)

"The truth is that it is not possible for a kuka to be loyal subject of the British government"

Ludhiana District Gazetteer - 1904

MARTYRS OF FREEDOM STRUGGLE

**SANT LEHNA SINGH, SANT HAKAM SINGH, SANT BIHLA
SINGH AND SANT FATEH SINGH**

**SEPTEMBER 15, 1871, RAMBAGH, SRI
AMRITSAR (PUNJAB)**

The "Kuka Movement" started by Shri Satguru Ram Singh ji on Baisakhi Day in 1857 was unique in many respects. When Punjab was fully annexed by the British, Sh. Satguru ji started a movement to awaken and unite the people of Punjab to get rid of the foreign rule. In second half of the 19th century, it were only and only the Namdharis who had been fighting for the freedom of the country. Satguru ji gave a call to the people for noncooperation with the foreign ruler. A call was given for the use of Swadeshi Articles and boycott of foreign articles, facilities, courts, schools, railways and services. They organised their own postal services which was called "Kuka Postal Services" in the history.

To give further impetus to the freedom movement, efforts were made to establish coordination with Kashmir, Nepal, Kabul and Russia. In Kashmir, a Kuka Platoon was established. A link

was set up between the freedom fighters of 1857 movement presently living in Nepal and the Punjabis were also organised for this fight. The British Government encouraged kine slaughter just to give an impression to the Punjabis that they were under the foreign rule. The sacred city of Amritsar which was visited by the Great Satgurus, was also facing kine slaughter on a large scale. This was a challenge to the Sikhs. There was an awakening in the people due to the teachings of Satguru Ram Singh and they were perturbed over the kine slaughter. When the peaceful efforts made by the Hindus and Sikhs of Punjab to stop kine slaughter, the Namdhari Sikhs fired with a spirit of religiosity took action against the kine slaughters of Amritsar, Baghanwali and Raikot and went to the gallows for this great act of theirs. Amritsar episode was one of these incidents.

The year 2007 is observing 150th anniversary of first war of Independence of 1857 and also the Kuka Movement. The country is observing these historic events at national level and paying homage to those who laid down their lives for the freedom of the country. The martyrs Sant Lehna Singh, Sant Hakam Singh, Sant Bihla Singh and Sant Fateh Singh of Amritsar also belong to the list of the great martyrs.

On September 15, 1871 four Namdhari Sikhs- Lehna Singh, Hakam Singh, Bihla Singh and Fateh Singh were publicly hanged with a banyan tree outside Rambagh gate, Amritsar. A large number of people of Amritsar and government officers were witnessed to this episode. All the four Namdhari Sikhs courageously came singing hymns to the place of hanging. At the time of hanging they said that no hangman should touch them, they will put the noose around their necks themselves. They felt proud for laying down their lives for the defence of the kine and country. Singing hymns, all the four put the noose around their necks turn by turn and were hanged. The silken rope specially got prepared on their last desire. Their crime was that they had killed butchers of Amritsar slaughter house on the night of June 14.

The martyrdom of these Namdhari Sikhs, who laid down their lives on September 15, was unique as they had done this heroic act for the defence of the country and the religion and to maintain the sanctity of the sacred city of Amritsar. These Sikhs by their act of valour and martyrdom had proved that the pride of the Punjabis was still intact and the foreign rule and their

bad policies could not destroy it. In Punjab, there was complete ban on kine slaughter during the rule of Maharaja Ranjit Singh. Even the European and British officers employed in the Khalsa Darbar did not use beef. Anybody violating the rules had to face death penalty. Everybody followed the law prohibiting use of beef. During the Afghan War, the British forces who had to pass through Punjab, were also giving strict instructions that they will not indulge in kine slaughter and use of beef. (1)

But with the annexation of Punjab by the Britishers there was sea-change in the situation. Britishers themselves consumed beef and in India where ever they established their rule, they encouraged cow slaughter. Britishers as well as Muslims were habitual beef eaters, therefore it suited the British policy of "Divide and Rule". Hindu sections were angry with these provisions but Muslims were happy to extend cooperation to the Britishers in this respect. In this way the cow slaughter was the part of the British diplomacy and also they wanted to project it as a proof of their being rulers. They wanted to show by encouraging cow slaughter that they are capable of doing whatever they like to do in the areas under their

rule. The Britishers posed similarly in Punjab and the Namdhari Sikhs had attacked the slaughter house to express their protest against this.

COW SLAUGHTER IN PUNJAB

During the "*Khalsa Raj*"(2), there was a complete prohibition of cow slaughter in Punjab. So much so during 1845-46 after the first Anglo-Sikh war the same policy continued when the administration of the State was being run by the Khalsa Darbar during the regime of Maharaja Dalip Singh. But the Britishers did not give the habit of pinpricks. The British Resident Henry Lawrence was stationed in Lahore and there were British army stationed in different cantonment in different town. Amritsar had also a cantonment. In violation of the policy of Khalsa Raj, cow slaughter was started there and the British army men started entering Darbar Sahib with their shoes on. The Priests felt perturbed over this sacrilege of the sacred place and complained to the Government. As the Britishers were not fully settled in Punjab as yet, therefore on the orders of the Governor General, the British Resident Henry Lawrence issued an order on March 24, 1847 and got a copper plate fixed on the gate of the city with the words that there will be no cow

slaughter in Amritsar and the persons entering Darbar Sahib will take off their shoes outside.(3)

This situation did not continue for long. Within two years upto March 1849 the Britishers had fully annexed Punjab and they were the unquestioned rulers, nobody was there to stop them. They were feeling irritated on the question of ban on cow slaughter. After annexation on Punjab in 1849, they amended their earlier order regarding prohibition on cow slaughter and now everybody was allowed to act according to his religious traditions. The order was that no one should be allowed to interfere with the practice, by his neighbour, of customs which that neighbours' religion permits. With this order of the Governor General, the Board Directors in Punjab lifted the ban on cow slaughter and opening of slaughter houses at different places was allowed.

BRITISH POLICY ON COW SLAUGHTER

As stated earlier Britishers were beef eaters. Hindu section of India were against cow slaughter. Therefore in the very beginning the Britishers roped in some writers of Bengal by offering them status and sums and made them write about reference of beef eating as claimed to be made in the Vedas. This was

done to make their stand as logical. After this, which ever area they annexed through treaties they imposed conditions on the annexed areas but despite the demand by the ruled, they did not put any condition in the treaty prohibiting cow slaughter. When the States of Rajputana after annexation they demanded inclusion of a condition prohibiting cow slaughter. The Delhi Resident Charles Mettcaulfe refused point-blank to include such condition. But verbally it was said that keeping in view the religious feeling of the people of the States, every possible efforts will be made to take care of their sentiments. The Resident Mettcaulfe wrote a letter to the Secretary, Government of India on January 18, 1818 "I take the opportunity of mentioning in this place that in the negotiations which I have yet had with the Rajpoot States, they have all sought to have an agreement included in the treaties against the slaughter of horned cattle in their territories. Though I have uniformly declared it to be impossible to admit such a stipulation into a treaty. I have assured them that all possible attention shall be paid to their religious feelings on this point. "

As it had happened in Punjab that after annexation, cow slaughter had started there, similarly

happened in the States of Rajputana, which was strongly opposed by the residents of all the States, but the Britishers did not bother about it. The real face of the Britishers was exposed when the Heads of States of Rajputana complained about the incidents of cow slaughters. In connection with cow slaughter at Ajmer, the Governor General had reacted "Governor General observes that the Chiefs have no right to object to what we do within our own border, His Excellency accordingly approves of your proposal to permit the slaughter of kine in agree".

Against continuation of cow slaughter, a letter was again sent to British Resident of Rajputana in 1864, which stated "Governor General in Council can not even by implication sanction the idea that kine-killing is a crime".

The Britishers had formulated a policy regarding cow slaughter keeping in view the needs of their own and the army. The policy was clarified by Col. Durand as below:

" Where the military protection of the country, develops upon the British Govt., the Govt. must be absolutely free to adopt such measures for the subsistence of the troops as may be thought most

suitable". It meant that to maintain the supremacy of the British, it was necessary to keep an army and for that purpose it was necessary to maintain cow slaughter as their right. The same situation prevailed in Punjab after March 1849. The British forces were stationed in different towns and cow slaughters were established as different places. Amritsar had not one but two slaughter houses.

COW SLAUGHTER IN AMRITSAR

The number of Muslims was 50%, Hindus 40% and Sikhs 10% in Amritsar. Hindus like Sikhs were also pained on beginning of cow slaughter there. There were a number clashes and complaints were made to the administration, but no action was taken. At time of opening slaughter houses, butchers were directed that they will not carry beef for sale in the city. The beef eaters will buy it from the slaughter houses themselves and that also under cover, so that religious feelings of the others are not hurt. But in practical nothing happened like this. Seeing the heavy population of Muslims in the city, the beef sellers openly started selling beef in the city so much so such shops were opened in the vicinity of sacred Darbar Sahib.

IMPACT OF KUKA MOVEMENT

After Punjab was enslaved by the Britishers, a

public movement started throughout the State, which was aimed at removing the maladies which have entered the Sikh religion and bring round the people to follow the teaching of the Great Gurus and revive the Great Khalsa Traditions. The founder of this movement, Satguru Ram Singh ji, had himself served in the Khalsa army and had seen the fall of the Khalsa Raj personally. In 1857 (April 12, 1857), Satguru ji unfurled white flag at Bhaini Sahib marking the beginning of the movement later on named "Kuka Movement" in the history. The personality of Satguru Ram Singh ji was very impressive and magnetic. His preachings were so forceful that people of Punjab were drawn in large numbers towards religion and weaned away from meat, Wine and other intoxicants.

Satguru Ram Singh ji enlightened the people of Punjab about the diplomatic policy of the Britishers and persuaded them to live a life of respect. The people of Punjab were not happy with the British rule. They very well knew how Punjab was annexed by the British by indulging in intrigues in the Lahore Darbar. Only the sections of landlords, princes and priests were singing paeans of the new rulers. They were not worried about the fast pace of changes taking place in

Punjab and the feelings of the people. Therefore, when Satguru Ram Singh ji started his preachings, a large number of people of Punjab were attracted towards him as his followers.

The people were feeling upset that within a few years after the Khalsa Raj there were cow slaughter going on openly at different places. The situation in the sacred city of Amritsar was even more difficult.

During the reign of Maharaja Ranjit Singh, the Muslims living in Punjab did not indulge in cow slaughter, but after the advent of the British rule, they got encouraged and started cow slaughter because they felt that there was nobody to apprehend them. The people of sacred city Amritsar were really troubled over this situation. Beef was sold openly in the city. Kites and crows carried bones and pieces of meat of beef and at times these fell in the *Prikarna* and the sacred Tank of Darbar Sahib. As already said that after 1845 when British army came to Punjab and there was cow slaughter in Amritsar and the army men entered Darbar Sahib with their shoes on, it was strongly objected to by the priests of Darbar Sahib. As a result, Henry Lawrence had ordered to put a copper plate with the writing prohibiting cow slaughter in the city and

directions to take off shoes while entering Darbar Sahib. But after annexation of Punjab by the British, the cow slaughter increased even than the priests kept mum.

COMPLAINTS AGAINST COW SLAUGHTER

The Hindus of Amritsar were upset over the open sale of beef in the city. They raised this issue with the Government at a number of time. On May 20, 1849, a complaint was addressed to Mr. Saundres, On May 07, 1856 a complaint was sent to Mr. Cooper. Similarly in May 1863, this was brought to the notice of Major Sirker and in November 1864 in the notice of Mr. McNaub, but to no effect. On the other hand, the butchers were encouraged and they started beef shops near Darbar Sahib.

In Amritsar city the number of Sikhs were very small. The priests were not bothered about maintaining the sanctity of the sacred place. In April, 1871 a Sikh named Deva Singh, who was a follower of Baba Bir Singh Naurangabadi, picked a bone which had fallen in the *Prikarma* but when he brought this matter to the notice of the priests. In place of making any effort to maintain the sanctity, the caretaker of Darbar Sahib Mangal Singh Ramgarhia handed over Deva Singh to

the police and he was jailed for three years. The issue of cow slaughter in Amritsar took a serious turn and when no action was taken despite various requests, the people started uniting. On April 03, 1871, there had been an issue of tension between Hindus and Muslims of Amritsar and with the arrest of Deva Singh, the anger further increased. The Deputy Commissioner himself took stock of the situation and try to bring reconciliation. The demand of the Hindus and Sikhs was that sale of beef should be banned in Amritsar city but the Government was not willing to displease the Muslims. Therefore in place of accepting the demand, an evasive attitude was adopted. On the first day 22 Hindus were arrested. To avoid any undesirable incidents near slaughter house, a police guard was posted there which remained in position till May 31.

The tension heightened further in the city after the arrest of 22 Hindus and the people started uniting. On May 20, the Executive Commissioner, Amritsar urged the people to keep cool and he called meeting of the municipal committee. Despite the demand of the Hindus and Sikhs, the Government decided to continue the slaughter house. To meet the increasing demand of rawhide in England, the Muslim butchers

started slaughtering cows in large numbers. The people were very angry and this tension further increased when the Hindus decided that on *Ekadshi* (May 13, 1871) they will not buy pitchers from the Muslim potters. Muslim potters had prepared a large number of pitchers and other utensils on *Ekadshi* but there was no sale. Besides this, the Hindu dealers did not buy old brass vessels from the other people. The mutual relations were being hit and the distance between the Muslims and Hindus was increasing. In spite of this, the Government did not make any serious effort to stop the sale of beef in the city. On the other hand, the Commissioner, Amritsar called a meeting on June 03 of the prominent persons of Amritsar including Bhai Praduman Singh, Harcharan Dass and Khan Mohd. Shah and other citizens to maintain peace and amity and made a long speech for this, but no step was taken to stop cow slaughter. The situation remained as it was earlier.

ACTION AGAINST SLAUGHTER HOUSES

The population of Sikhs in Amritsar city was merely 10% and the Namdhari Sikhs were even far less a numbers. There were about 15-20 families only. Satguru Ram Singh ji had visited this area a number of

times for preaching and he had good influence there. As a result of the preachings of Shri Satguru ji, there was quite good awakening among the Namdhari Sikhs and they hated the Britishers as well as the Government. Namdhari Sikhs were also aware about the cow slaughter taking place in Punjab. Seen the situation in Amritsar, prominent Namdhari Sikhs decided to take some solid step. In those days, there were two slaughter houses in Amritsar- one in the cantonment area and the other just outside the Lahori Gate in the civil area. It was decided that to register a protest against the cow slaughter policy of the Government, slaughter houses should be attacked. Those who took part in the consultation included Raja Singh Taranchi, Lehna Singh Mistri, Lachhman Singh, Lal Singh Sepoy, Bhagwan Singh Mehrana, Jhhanda Singh Thatta, Gulab Singh Chuharkana, Lehna Singh Jatt, and Hakam Singh Patwari.

On June 14, 1871, a batch of Namdhari Sikhs got together and struck against the butchers of the slaughter house outside the Lahori Gate. These heroes included Baba Lehna Singh S/o Bulaka Singh, Fatch Singh Bhatra, Hakam Singh Patwari, Bihla Singh Narli, Lehna Singh Jatt S/o Musada Singh, Lal Singh

Sepoy, Lachhman Singh, Bhagwan Singh Mahrana, Gulab Singh Chuharkana, Jhanda Singh Thatte and Mehar Singh. Although there were others who participated in the discussion to finalise the action, but on June 14 midnight the above-mentioned persons attacked the slaughter house, cut the tethers of the cows and attack the butchers with swords and hatchets and vanished in the darkness of the night. Four butchers were killed and three were seriously injured in this attack.

On June 15, there was hue and cry all around senior police officers reached the place of incident but there was no clue about the persons who had committed this crime. Big prizes were announced for giving information in this connection. On the basis of doubt *Nighangs* and some bad characters of the city were arrested for interrogation. When there was no clue, a prominent Detective and police officer Mr. Christy was called. Bad characters Hira and Ahiya were so much tortured after their arrest that they admitted the crime which actually had not been committed by them. They mentioned names of many persons of the city which included the name of Seth Jai Ram also. The police was getting a bad name for their

failure. On this, Mr. Christy rounded-up 12 persons named Sant Ram, Ram Kishan, Manna Singh Nihang, Jawala Singh, Panna ji, Poola, Nihal Singh, Myya Khatri, Sunder Singh, Bhoop Singh, Teka and Shobha and they were tortured so much that they preferred to go to gallows in preference to suffering indescribable torture at the hands of the police. To strengthen their case, Hira, Ahiya and Jai Ram made approvers. On July 21, the case file was handed over to the Magistrate, Amritsar and on July 26, 1871, the case was committed to Sessions Court.

Nobody doubted the role of Namdhari Sikhs in this incident. In the mean time on July 15, the butchers were attacked at Raikot. In this incident, 3 Namdhari Sikhs of Amritsar incident named Gulab Singh, Lachhman Singh and Bhagwan Singh had also participated. After the first day of *Bikarmi* month (*Sankranti*), a number of Sikhs involved in Amritsar incident visited Bhaini Sahib and narrated the whole episode to Sri Satguru Ram Singh ji and said that police has no doubt about them and 12 other innocent persons have been arrested and are being punished. On listening this, Sri Satguru ji directed them that you are responsible for this work and only you should

suffer the consequences. Get the innocents released and make an admission of your act, otherwise the whole credit for this will go to others. Bihla Singh, Lehna Singh and their other companions bowed before the directions of the Satguru ji and left for Amritsar where they narrated the whole thing to other participants. Some of their companions had gone underground and those who were present they went to the Court and confessed their act and requested for the release of those innocent persons who had been arrested in this connection. Those who made confession in the Court were Bihla Singh Narli, Gulab Singh Chuharkana, Lehan Singh Lopoke, Fateh Singh Bhatra, Hakam Singh Patwari, Lehna Singh Pannu, Lal Singh Sepoy and Lehna Singh Jatt.

STRANGE CASE

The butchers murdered case had been investigated, 12 persons of the city have been declared culprits and the case had started. Approvers were present. In the beginning, nobody paid any heed to the claim of Namdhari Sikhs, but when they gave details of the incidents and assured the police to give proof of the weapons used in the crime then there was a movement

in the police department. In the meantime, the case against 12 persons continued and on July 25, 1871, it was committed to Sessions for confirmation of the sentence. It was so strange that the police was laying stress for getting the innocents punished and was not believing the confessions of the Namdhari Sikhs, who were culprits. Another notable thing was that the police was afraid of its failure and getting a bad name. How it was possible that a great detective like Christy could commit a mistake, the Govt. was not ready to admit this. Even then when the Namdhari Sikhs took the policemen to different places and helped in the recovery of the weapons used in the slaughter houses attack, only then the police took a note of it. Namdhari Sikhs were already in the police custody, but how it was possible that the police should tell the Court that the original culprits were not there 12 persons who have already been hold-up but the real culprits are the persons who made their confession in the Court. To save itself from the bad name, the Amritsar police carried on the case against the 12 persons already arrested which had been committed to Sessions and secretly continued to verify the statements of the Namdhari Sikhs.

In the meantime, out of the Namdhari Sikhs who were arrested in connection with Raikot butchers murder case, four of them named Gurmukh Singh, Mangal Singh, Mastan Singh and Gulab Singh were awarded death penalty, which was confirmed on August 01, 1871. Keeping in view both the cases, Mr. Christy, who was inquiring into the Amritsar incident, contacted Gulab Singh, who was facing death sentence and made him approver for Amritsar incident. He brought him Amritsar on August 02 and completed the police proceedings like this as if the Namdhari Sikhs had not surrounded in the Court but were arrested by the police with great effort. The 12 innocents were released. The people were praising the Namdhari Sikhs but the police was making tall claims for its success. After completing the whole case, it was presented in the Court of the Magistrate. In this case, Bihla Singh, Fateh Singh, Hakam Singh, Lehna Singh S/o Musada Singh, Lehna Singh Jatt, Dal Singh (approver) were tried under Section 302 of IPC and Lal Singh Sepoy, Lehna Singh S/o Bulaka Singh were tried under Section 107. Mehar Singh Lopoke, Jhhandra Singh Thatte and Lachhman Singh were declared proclaimed offenders. On August 31, 1871, the Session Judge sentenced Lehna Singh S/o Musada Singh, Fateh Singh Bhatra, Bihla Singh Narli

and Hakam Singh Patwari with capital punishment. Sepoy Lal Singh and Lehna Singh S/o Bulaka Singh were sentenced for transportation for life. On September 11, these punishments were confirmed.

HANGING OF NAMDHARI SIKHS

The announcement of sentence could not deter the Namdhari Sikhs. They had surrendered in the Court to reap the results of their great deed and at the direction of their Satguru to make the supreme sacrifice something worth pride for them. September 15, 1871 was the day fixed for hanging. The people of the city felt astonished on this episode that Namdhari Sikhs were giving their lives for protection of cow. On the day of hanging, September 15, 1871, the Namdhari Sikhs expressed desire to bathe in the sacred tank of Sri Darbar Sahib and also said that they should not be hanged with the rope made out of the skin of the cow, the hangman should not touch their bodies and they will put the noose themselves around their necks.

The authorities acceded to these requests of the Namdhari Sikhs. A silken rope was specially got prepared. In the morning of September 15, these fellows had a bath in the sacred srover and came to Rambagh reciting hymns to the place of hanging.

Ropes were strung with the banyan tree. Attired in white dress, the Namdhari Sikhs with a shine on the faces reached the gallows. A large number of people had gathered in Rambagh to see the hanging. This foursome reached the site reciting Gurbani :

The hanging was to be done in the open with the thick branch of the banyan tree. They raised the slogans "down with the Britishers favouring cow slaughter, victory of the religion" and the planks were pulled from under their feet and they laid down their lives joyfully. The people of the city were praising the Namdhari Sikhs for this sacred act and condemning the Britishers for their policy of favouring cow slaughter in Punjab.

Among these four Namdhari martyrs, Hakam Singh was one, who was the only son of her mother. The lady courageously came to the place of hanging. She bathed the bodies of her son and other three Singhs. Jhanda Singh Thatte, who have been declared proclaimed offender was hanged in 1873 after he return from Kabul. Lal Singh Sepoy was declared proclaimed offender for supplying swords for the murder of butchers. Lachhman Singh, Jawhar Singh and Lal Singh were real brother. Lal Singh and

Lehna Singh S/o Bulaka Singh were transported for life to Andamans and they did return from that place.

IMPACT OF THE INCIDENT

The action of the Namdhari Sikhs against the cow slaughters showed that the self-respect of Punjab was still alive and the Punjabis will continue to resist cow slaughter. The police department was claiming success, but in the heart of hearts the official proceedings continued till 1874. The Lt. Governor himself had questioned the style of working of police officer Christy.

On September 15, 1871, Namdhari Sikhs did not lay down their lives for self esteem or for the Namdhari Panth, but for the sanctity of Amritsar city and Darbar Sahib. The Amritsar city should feel proud that when the priests did not bother about maintaining sanctity of the sacred tank when Deva Singh, an ordinary sikh, had brought the sacrilege to their notice and Mangal Singh Ramgarhia had handed over him to the police and was sentence to 3 years imprisonment. The Namdhari Sikhs when did not see any other way, they came forward for the sacred purpose and sacrificed their lives. The newspapers and other documents of that time confirmed these facts. In this way the four Namdhari Sikhs and Jhanda Singh, who

were hanged on September 15, 1871 attained the status of the martyrs of Amritsar. A true homage to these martyrs will be September 15 is observed not only by the Namdhari, but also by the Shiromani Gurudwara Prabandhak Committee and Sri Darbar Sahib. It should be observed on a large scale and the portraits of these martyrs should be displayed in the museum.

MARTYRS MEMORIAL

The banyan tree in Rambagh, the place of hanging of Namdhari Sikhs, remaining neglected for a long time. The noble cause of erecting memorials for the martyrs have been undertaken by Shri Prakash Singh Badal and this place of hanging has been given the status of a memorial.

We bow our heads in reverence to these four martyrs- Lehna Singh, Hakam Singh, Fateh Singh and Bihla Singh.

-Jaswinder Singh

Mobile No. 09810217696



NAMDHARI SIKHS IN JAILS FOR FREEDOM STRUGGLE

Namdhari Sikhs made unparalleled sacrifices for the freedom of the country. In January 1872, all the **Namdhari Subas** (Preachers) were imprisoned in the jails within and outside the country. These jails were in Adan, Aseergarh, Allahabad Hazanbagh, Molmeen (Burma-Myanmar) etc. They were also transported for life to Andamans. The crime of these Namdhari Sikhs was that they had declared war against the British rule in India. Hundreds of Namdhari Sikhs lost their lives undergoing unbearable tortures in the jails.



NAMDHARI SIKHS FACING ATROCITIES

Namdhari Sikhs faced unbearable atrocities for the freedom of the country. Hundreds of Namdhari Sikhs were drowned in the sea tied with stones. But no Namdhari Sikh accepted the British supremacy. They continued their fight for 90 years (1857-1947) and continued making sacrifices. There is no parallel to these sacrifices in the history.

First War of Independence "Kuka Movement" April 12, 1857

Pioneer of Non-cooperation & Swadeshi Movement

Sri Satguru Ram Singh Ji



Bycott of Courts
Establilshments of
Panchayats



Bycott of Foreign Goods
Propagation of Swadeshi



Bycott of Posts and Telegraphs
Propagation of Swadeshi



Boycott of British Schools
Educating Children in Dharamshalas



Boycott of British Railways
Setting up own Transport System